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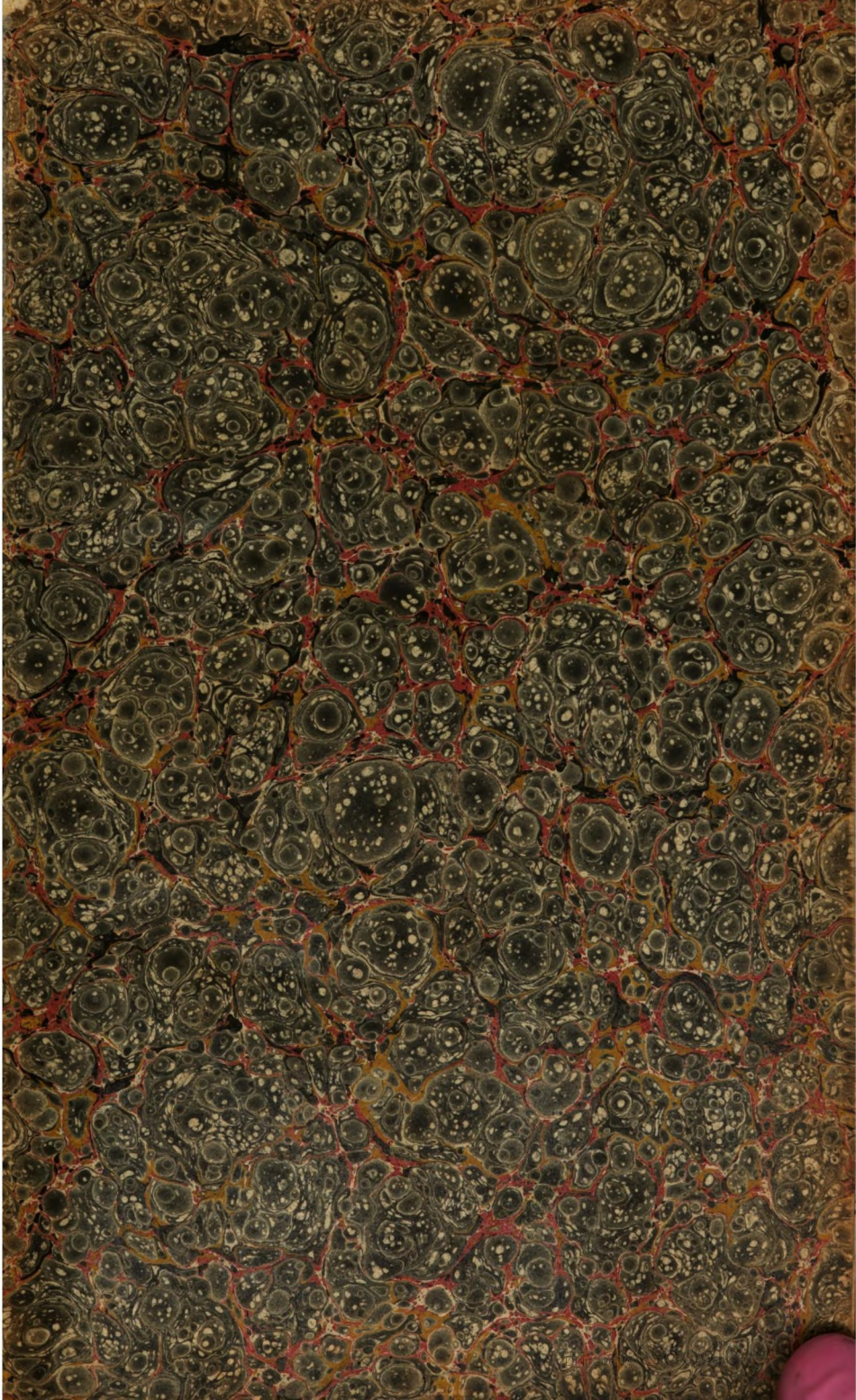
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Note 1. Since this work has been written, the Emperor Alexander is dead, and the Jews have been banished by his successor, from the Prussian dominions; they are therefore on the move, what may be the result, God only knows.

Note 2. It is allowed by the most ancient commentators of the scriptures, that the prophecies do frequently bear a twofold meaning; the Evangelists have alluded to, if it meant not the Gospel; certainly refers to something that will lead to it: and the Lord; that is, breathing of the Holy Spirit, without which, and until that happy time comes, however meritorious the exertions of man may be in the sight of God, they must prove abortive. O. b. by His aid and co-operation together with the fulness of the Gospel, with the Jews come in to the Pentecost.

Note 3. "H. P. Khan at the border there of to the Lord". Herodotus, Strabo, and Diodorus Siculus relate that.

it was the storm on the sea
said "Thou shalt" that the sea
covered the foot of the evergreen
hills, where the foundations
of the mountains were towards the
town of the. Water fell into
Lybany, overflowing in part of
the bottom of the sea, and form-
ing an extensive bay over that
extensive of soft moss called
the "Lush" and which before
the restoration of the Jews it ap-
pears from the Prophet. Isaiah. 17. 12
will be again either swept away, or
the bottom of the river Nile to be turned
by some extraordinary convulsion
of nature. This prophecy not being
yet fulfilled is a proof that the
restoration has not yet taken place.
The words of Isaiah are "And thou
shalt shall destroy the tongue
of the Egyptian sea and with his
mighty wind shall he shake his
head over the river, and shall
say it is the river streams
and make rivers go over dry shall
Nile be. And it shall be for a sign
And the tyrants are with them of
Fidelity and Unity? are not its fair
sacred lines, and its three times of its
catharsis are their chief of the angels

Seasoned and covered, however, is
inevitable by human reason
that it is most remarkably in-
sistent in doing that which
is at that a ~~very~~ strange
and ~~of~~ ~~for~~ ~~the~~ ~~purpose~~ ~~of~~ ~~the~~ ~~world~~
and ~~of~~ ~~the~~ ~~world~~ ~~of~~ ~~the~~ ~~world~~ ~~of~~ ~~the~~ ~~world~~
the ~~world~~ ~~of~~ ~~the~~ ~~world~~ ~~of~~ ~~the~~ ~~world~~ ~~of~~ ~~the~~ ~~world~~
fully to develop the ~~world~~ ~~of~~ ~~the~~ ~~world~~ ~~of~~ ~~the~~ ~~world~~ ~~of~~ ~~the~~ ~~world~~
require a volume.

The scriptures are full of this
mysterious arrangement of
begin with the ~~world~~ ~~of~~ ~~the~~ ~~world~~ ~~of~~ ~~the~~ ~~world~~ ~~of~~ ~~the~~ ~~world~~
that went into the ark were
selected by seven days, seven days
before the actual commencement
of the deluge. The ark rested on
mountains on the seventh
month.

The feast of Tabernacles on the 1st
day of the 7th month.

The 7th year among the Israelites
was characterized with a peculiar
designation of being "a Sabbath

for the Lord."

The year of Jubilee under the
prophetic weeks of Daniel

belong to that mysterious number

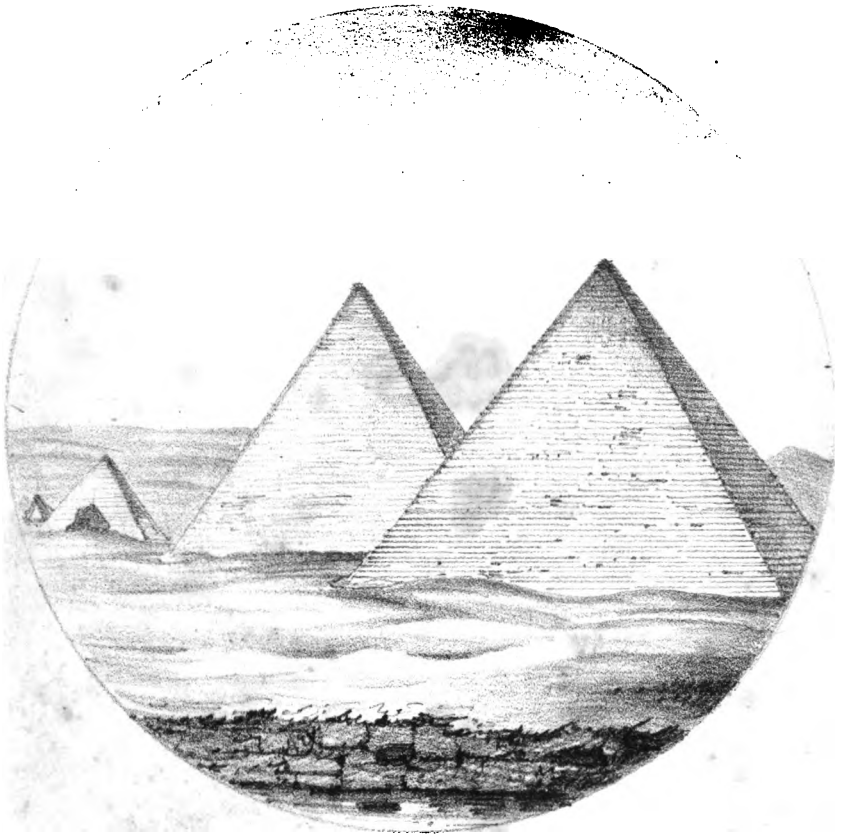
of seven which is the system of
creation we shall find that the
earliest kinds of attraction are

seven.

AN
APPEAL,
&c.



PYRAMIDS OF EGYPT.



BEACONS TO THE ISRAELITES!!

AN
APPEAL
TO THE
JEWISH NATION IN PARTICULAR,
AND THE
INFIDEL IN GENERAL.

WITH AN
ENDEAVOUR TO PROVE THE PYRAMID TO BE THE ENSIGN
OR BEACON OF ISAIAH, FOR THE CALL AND
RESTORATION OF THE JEWS, &c.

And he will lift up an Ensign to the nations from far, and will hiss unto them
from the end of the earth, and behold they shall come with speed swiftly.

ISAIAH v. 26.

~~The Rev.~~^d **B.A.**
BY ALEXANDER POWER, F.L.S.
~~OF THE UNIVERSITY OF CAMBRIDGE.~~

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1822.



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PREFACE.

CONSCIOUS, that in the Appeal which I now address to the Jewish nation in particular, as well as to all those who may be denominated Infidels, there will arise a great diversity of opinion, as to the conjectures I have framed of those wonderful works of man, the Pyramids of Egypt; some will doubtless consider them chimerical; but as I cannot help thinking them otherwise, I feel that in making them public, I am not only fulfilling a duty, but that the religion I profess sanctions my endeavours to convert all who are not Christians, by its declaration, that there

is joy in the presence of the Angels of God over one sinner that repenteth.

In the publication of this Appeal, I wish it to be understood, that I am not actuated thereto by any lucrative motive, but solely by an earnest desire of promoting Christianity.

It appears also probable, that some will say that the Pyramids are not pointed, but flat at the vertex or top, likewise that they are formed in steps, all which is most certainly true ; but neither the flatness of the vertex, nor the steps on the sides, do in any degree more, take away from their equilateral triangle, than the trivial irregularities of an orange do from its circular appearance. The vertex of the largest Pyramid is 32 feet square, its base 720 feet, therefore it is as one is to twenty-two and a half.

I am induced to think that many appeals may possibly be made to the Jewish nation before they will seriously begin to think of returning to their country ; indeed the words **HISS** and **DRIVEN**, used by the Prophets, do prove that some of them will move with reluctance.

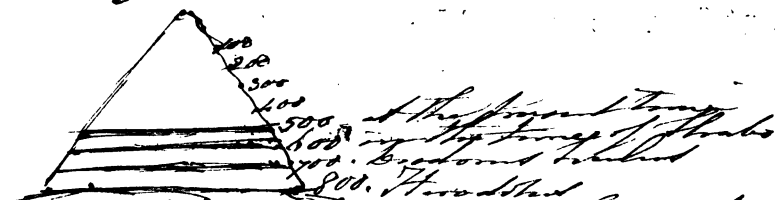
But to those who shall have read this Appeal ; to those who begin to feel the happy effects of Christianity, in consequence of what has been advanced, may such have reason to respect, rather than avert from the name of the author.

ALEXANDER POWER.

Final Observations

To this day the dominions of the Gourd Pyramid are pre-eminently since the time of Herodotus many have there and men of learning have measured it.

Herodotus being the first after its erection who measured it, found that the base and height were both 800 feet; but after him it was measured by Dioscorus Pimber, who found that in consequence of the increase of drifts of sand from Libya, it measured no more than 700 feet; afterwards by Strabo and Ptolemy 600 feet; and at the present time about 500 feet.



But notwithstanding these drifts it was as before in the present the figure of an equilateral triangle.

AN
A P P E A L,

&c. &c.

Acts xiii. 26.

**MEN AND BRETHREN, CHILDREN OF THE STOCK
OF ABRAHAM; AND WHOSOEVER AMONG YOU
FEARETH GOD, TO YOU IS THE WORD OF THIS
SALVATION SENT.**

CHAPTER I.

*The Appeal; Observations on the Pyramids of Egypt,
&c.*

DEARLY AND WELL BELOVED BRETHREN,

I CANNOT begin my appeal to you without first invoking the grace and assistance of Almighty God; to bring to perfection that important task I have now undertaken, nor should I have ventured upon it, if the measure of my own understanding were my sole

motive; but when I feel a sort of assurance, that God often prefers that his Revelations shall proceed out of the mouths of babes and sucklings, I, with the humility becoming such, will venture to communicate to you those sentiments he has been pleased to endow me with. I proceed then by stating that it is my opinion that you, my brethren, who are now known by the general appellation of Jews, formerly Hebrews, or Israelites, require every assistance that Christian charity can possibly at this time dictate, to turn you from that erroneous system of religion which you are practising. I have often shuddered at the obduracy of your nation, which, from a perusal of the writings of Moses and the Prophets, I shall without hesitation pronounce to be characteristic: think not that I intend by this assertion to offend you in the very commencement of my appeal, that is neither my wish nor intention, although I must of necessity adhere to plain matter of fact; I greatly prefer the mild, kind, persuasive, and gentle manner of my Divine Master and Messiah of us all, Jesus Christ.

Yes, your more remote ancestors have felt the dreadful severity of rending elements, the long, loud, re-echoing, protracted detonations, and almost annihilating and vivid flashes of electric fluid at the foot of Sinai; nor is the plague of fiery serpents unknown to you; it is recorded in that book denominated the Law: yes, my brethren, and so it is in that called the Gospel. I am struck with astonishment when I consider in what an exemplary manner your nation has suffered, since the death of Jesus Christ, from one generation to another. Is it not astonishing, that after having been buffeted by the storms and adversities of ages; after having permitted your tribes to be dispersed over every corner of the globe; that you presume to stand like the Pyramid with which I hope to confront you? and boldly seem to say, none of these things move us. Ah! when every description of vice and wickedness is abroad, the sinner is too apt to wrap himself up in what he considers the defending cloak of effrontery and defiance: but let the sweet sun-beams of religion and revelation once warm him with

their true spiritual ray, and he is happy to rid himself of his cumbrous load. God grant that this may be the case with your nation; may He give you grace to reflect that time is fast drawing to its close, when, if you have not obeyed the summons of that Ensign or Beacon mentioned by your prophet Isaiah, you must expect to be driven by the hissings he has foretold.

Men of Israel! I am aiming at the conversion of your nation to Christianity, which formerly was a rare occurrence; but with pleasure and philanthropy I can assert, that at the present day it is much more frequent. Let every potentate of earth follow the example of our magnanimous Ally, the Emperor Alexander of Russia, who has afforded protection and offered an asylum to all Jewish Christians, upon a liberal and extended scale. As the prophet Jeremiah mentions the North first, when prophesying of the Jewish restoration, I hail this step that the Emperor has taken as a prelude to the completion of the prophecy. I cannot express my gratitude to the Sovereign Disposer of events, when I reflect that He

has, perhaps, honoured me with that important mission of unfurling to the Jewish nation the ensign of Isaiah.

Isaiah v. 26. And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and behold they shall come with speed swiftly.

Isaiah xi. 12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Isaiah xix. 19, 20. In that day there shall be an altar to the Lord in the midst of the land of Egypt; and a PILLAR at the border thereof to the Lord.

And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a Saviour, and a great one, and shall deliver them.

Isaiah xliii. 6. I will say to the north, Give up, and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth.

Jeremiah xvi. 14, 15. xliii. 3. 8. The days come, saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt; but the Lord liveth, who brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land, that I gave unto their fathers.

Isaiah xxvii. 12. And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt; and ye shall be gathered one by one, O ye children of Israel.

The sentiment, that the Grand Pyramid of Egypt is the ensign or beacon alluded to in the texts I have quoted, rushed into my mind in an extraordinary manner, and at a peculiar time; and I think myself equally justified if no extraordinary circumstance had attended the idea; to turn the Pyramid to the honour and glory of God, as St. Paul did, in the course of his preaching, turn the altar erected by the heathen "to the unknown God," to the manifestation of

the only true God : in like manner do I hope to prove my Pyramid a manifestation of the Messiah : that is, to shew that it is emblematical of Trinity in Unity; which is the basis of the Christian Religion in every country of the world. Yes, to Jew as well as Infidel do I declare my most solemn belief; that the Pyramid has been preserved by God for the express purpose of reminding every class of Infidels, that Christianity, as established at this time in England, is that reformed Church which approximates nearest to that unblemished purity of the Christian Religion in its pristine state, and is precisely that, which will finally pervade the world.

What, my fellow sojourners, in this short pilgrimage of probationary existence, will it avail us, if we gain the whole world and lose our own most precious souls? to be called, is one thing, to be chosen, another. Methinks I hear you ask, whether you are not both called and chosen? Yes, my brethren, you once were indeed the chosen children of God, but, must I again remind you that you are now wanderers on the

face of creation : and why ? because you have looked more to earthly splendour than to earthly redemption : you seem to have forgotten the transgression of our first parents, so clearly recorded by Moses in Genesis ; which record is written by divine inspiration in the words and characters of heaven ; and also, that there should arise one from the SEED OF THE WOMAN, who should bruise the serpent's head.

Jesus Christ is then verily and indeed the only person who has ever entered this world at all answering to such a description ; being born of the Virgin Mary, of the house and lineage of David ! but you refuse to acknowledge him as the Messiah, because he was not that temporal and earthly king you expected ; my brethren, this great King held all earthly grandeur in such sovereign contempt, that he was heard to declare, that although the birds had nests, and the foxes holes, yet that he, King of heaven and earth, had no abiding place ; no where to lay his head : did he not foretel the destruction of your city and temple ? was not his prediction fulfilled ?

but neither Jesus Christ nor any of the prophets had foretold the destruction of that class of the wonders of the world, the Pyramids, they have stood whilst the numerous cities around them have either been demolished by contending elements, or contending man: perhaps their insignificance, in the eyes of the vulgar, has been wisely ordered for their safety; but let me ask you, and the world at large, if it be probable, that these sublime, stupendous, and wonderful structures should have been preserved for so many thousand years, almost entire to this day, without some cogent reason on the part of the great Disposer of events? Behold, my brethren, the largest, pointing exactly to the zenith of its meridian; its four sides facing east, west, north, and south; its precise situation proving, that its longitude and latitude are the same as when it was first erected; I cannot but consider it as a PIVOT fixed by divine appointment; on which your nation will turn to their long lost country; yes, it points to that place to which you, as the chosen and favourites thereof, must direct

your attention, before you can be reconciled to that Almighty God, who has borne with you so long.

PA 6 When I consider the promised restoration of your nation, and its call from the north and all other parts of the world, as predicted by the prophets, Jeremiah, Isaiah, &c. I must naturally infer, that such as return from by far the major part of the earth, will sail down the Mediterranean Sea, and prior to their arrival in their own country, will behold these glorious and stupendous ensigns or beacons peering above the horizon, and which, bleached by the sun, rain, and wind of so many centuries, and opposed to the clear ethereal blue of the sky in that part of the world, appear to vie with the grand luminary of day in their reflected splendour; and proclaiming, by their celestial figure of an equilateral triangle, that Christianity, which they must then, at last, acknowledge to be true, and of which no other representation on earth can bring to the eye of human reason so nice a demonstration. I wish also to remark, that the wonderful construction of

the Pyramid is such, that in presenting an equilateral triangle to each cardinal point, it seems directing its summons to Christianity to the whole world, to the infidel as well as the Jew: nor must I omit observing that the fronts of these buildings are directed and pointed as the rainbow to heaven, as if to remind us of their intended structure, and are certainly different from that of every other edifice on earth. It is also worthy of notice, from the following prophecy of Isaiah, that those also that return from Africa will pass almost close to the Pyramids, so that those few who may have remained in the Asiatic quarter, which, from the dispersion, I should conjecture to be a very small remnant indeed, will have the evidence of this ensign declared by those that have seen it: I should feel perfectly satisfied with my conjectures if they had no stronger proof than these verses. Isaiah xi. 15, 16. And the Lord shall utterly destroy the tongue of the Egyptian Sea, and with his mighty wind shall he shake his hand over the river, and

shall smite it in the seven streams, and make men go over dry shod *.

And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt †.

Without wishing you to give attention to any thing that derogates from reason, let me bring to your recollection that the Pyramid is still further emblematical of Christianity, as its four sides, when viewed from the vertex, represent the ensign of the Christians, the cross of Christ, and is clearly such a cross as would be produced by a luminous body: I am therefore decidedly of opinion that it resembles the cross, the ΤΟΥΤΩ ΝΙΚΑ, (in this overcome)

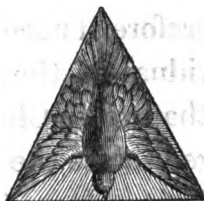
* May it not be inferred from this identical verse, that this is one of the grand paths that will be taken, at the restoration, for those who come from the south, west, and north.

† This verse clearly refers to the pouring out of the vial upon the river Euphrates, as mentioned in the Revelations, by which means it will open a passage to the Assyrian, and the people of the east.

of the Emperor Constantine, that of your nation, that of the Christian, in short that of all who will be saved.

As the Pyramids are as well accredited to stand near Cairo, as that there is a city which is called Jerusalem, I cannot consider it as required by God, that on the restoration of the Jewish nation, even if these Pyramids are what I take them to be, that they should therefore of necessity be viewed by every individual of the various tribes, any more than that we, as Christians, should have been obliged to see the identical Cross on which our Saviour Jesus Christ suffered, to be brought to a belief that it is the ensign of our Redemption. May not the figure of the Pyramid, that is to say, the equilateral triangle, be with more propriety displayed upon ensigns or banners, than that of the Cross was, in what were called the Crusades or Holy Wars? The Cross only represents the instrument on which our Lord purchased our Redemption, but the figure of the Pyramid displays a representation of the adorable Triune or Trinity in Unity; therefore human invention

can go no farther. Let me ask, what was that appearance like a Dove that descended from Heaven at the Baptism of our Saviour by St. John, and which pronounced him to be his beloved Son, in whom he was well pleased? I think that a refulgent equilateral triangle will be found by the following figure to be very similar to a Dove.



Again, does not that description of the tongues of fire, which rested over the heads of each Apostle, convey an idea of something of a triangular shape, but imperfectly described by persons ignorant of geometrical forms? The Greek word (*Πυραμς*), from which our word and the French are derived, bears me out sufficiently in these conjectures, nor can it for a moment be supposed that the Egyptians, who were so well informed in every branch of the ma-

thematics, could be ignorant that the plain and simple form of the Pyramid did not represent (even to barbarians) the genial and fructifying solar ray of Divine Providence, looking down upon his dependant creatures.

Josephus is of opinion that the principal Pyramids were built when the Israelites were in bondage, which appears by others to be discredited, because the cases or exterior of the chief Pyramids are constructed with stone; but we are not to infer from that, that the interior parts are not filled in with bricks; which appears very likely to be the case, when we consider that the largest stands upon eleven acres of land, and nearly solid; there are also several of smaller dimensions, composed entirely of brick, which have partly fallen to decay. The grand or largest Pyramid was, when built, supposed to be intended as a Mausoleum for the very same King Pharaoh, who was drowned with all his host in the Red Sea: in all this, let me ask, is not the hand of God strikingly visible? Was not Pharaoh justly punished for his

cruelty to God's people ; and the very work by which he intended to perpetuate his own memory, converted to the ensign or beacon for the call of the very posterity of those who built them : it may appear strange, that so many hundred years shall have elapsed, and no such idea, no such conjecture has before appeared : it may likewise be considered equally singular, that your fathers, after sojourning in the wilderness for forty years, were all, excepting Caleb and Joshua, excluded from a sight of the land of promise. It may likewise be considered very astonishing that Jesus Christ, the Messiah, should have made his appearance on earth so long after he was expected by many.

Let the peculiar situation of the Pyramids arrest your attention ; remember also that they stand in that place, from which God prophetically declared he would call his Son, and were standing at the very time he was so called, bearing a kind of tacit testimony of that blessed event ; furthermore, I consider it very probable that the path then traced by the parents of the

infant Jesus, may be that pursued at the Restoration, by the sons of Israel. Be it known, likewise, to all the world, that the myrmidons of that arch-infidel Buonaparte had far succeeded in the excavation of one of the Pyramids, supposing that they contained something precious, or perhaps spurred on by Satan in these days of most wicked infidelity, to destroy every thing that would remind the world of the adorable Trinity in Unity ; strange to relate, they were frustrated in their attempt ; you will ask by whom ? I answer, with joy, by a British army, who put them to the rout in their insolent attempt : God be thanked, Britons are not all infidels, there are some among them whose chief study has been to promote and propagate Christian knowledge throughout the world ; yes, there are among them good men, who feel it their duty to advocate the cause of faith by arresting the progress of the locust-like devastating infidel, who is not satisfied with consuming and laying waste the peace of mankind, while living, but like that devouring insect, leaves (in his writings)

his pestiferous influence after his death. If the Jews had Moses and the Prophets to point out to them what is right, as is shewn by our blessed Saviour in his parable of the rich man and Lazarus, so have, in like manner, Christians, Jesus Christ and his Gospel, which, if they dare to neglect, they must be contented with suffering in the region of torments for that very contumacy which the satellites of Satan are endeavouring to instil into their minds." "Offences must needs come," saith our Redeemer, "but woe to him by whom the offence cometh, it were better for him that a millstone were tied round his neck, and that he were cast into the depth of the sea." Oh! infidelity! infidelity! how long will the Omnipotent Ruler of heaven and earth suffer thy baneful influence to overrun the world: the great dragon is aware that his time is short; that ere long the archangel of God will chain him down to his bottomless pit, to wail and gnash his teeth; it is evidently for that reason that he is now so assiduous. Let us then, O! ye converted Jews and Christians, if, perchance, we have

been given to waver, through the fascination or infatuation occasioned by the bite of these specious infidel serpents; not look up to the brazen serpent erected by Moses in the wilderness, for our cure, which was only a type of what we are to look up to; but to the Son of God, who was lifted up on the cross, for our redemption, and to save us poor sinners from the wrath of an offended God. In him, if you firmly believe, will your salvation be safe; for ye are Christ's, and Christ is God's. 1 Cor. iii. 23.

O let me entreat you, my dear brethren, to think seriously of your situation, because in your conversion is that of your posterity involved, remember that in embracing the Gospel you still preserve the essential parts of the law; you open the gates of heaven for yourselves, and for your still dearer offspring, without which it grieves me to say I fear your salvation is very precarious. I think it my duty to reiterate the words which were spoken by Jesus Christ to your countryman Nicodemus. John iii. 5, 6, 7, 8. "Verily,

verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

“ That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.

“ Marvel not that I said unto thee, ye must be born again.

“ The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit.”

Say not to me as Nicodemus said to the Messiah, “ how can these things be,” but be determined to love God sincerely, above all things : the first effect of which is a desire to know every thing which you ought to do to please the beloved of your heart. To do otherwise is to love yourselves under the pretence of loving God ; it is to seek in him a vain and deceitful consolation, it is to desire to make him an instrument to your own pleasure, and not to sacrifice yourselves to his glory : may he forbid that you, whom he has called his

children should love him after this manner. Oh ! let me, unbiassed by any interest, actuated solely by philanthropy, exhort you with the tenderest Christian affection to put in practice, without further reserve, all he demands of you, although it should cost you all you possess. I beseech you, my brethren, would to God I could say, Christians, meditate, ruminate, maturely deliberate, not only on what I have said, but on that which I have yet to say, on one of the most important subjects that ever engaged a human being ; important, because directed to the purpose of converting your nation to Christianity ; who, although now dispersed, are soon (by a general acknowledgement of Jesus Christ as the Messiah,) to be restored to the favour of your all merciful but offended God, as a furtherance to the restoration to your kingdom ; and finally, to open the way to that salvation and residence in heaven, prepared for you from the foundation of the world. I call upon you to meditate, for why ? because meditation is the basis of prayer ; and that earnestly and properly

directed, will cause God to open, to those who knock, the way to his Holy Spirit; and to those who ask his kind direction and assistance will it freely be given.

As baptism is necessary for your entrance into Christianity, before receiving it, in order that you may be temples fitted for the reception of God's Holy Spirit, *MA 2* you must repent most sincerely, and ask God pardon for all the sins and transgressions of your past life. In this preparatory sacrament, there is nothing to dread or fear, it is divested of every thing that might possibly give offence, or cause repugnance, (a feature, you will admit, very different from the circumcision of your law,) it is indeed a striking resemblance of its Divine Author, whose yoke is every where easy, and whose burden is light; he wished not to lay weights on men's shoulders too grievous to be borne; the insignia of his disciples is as conspicuous as the meridian sun, nothing short, I assure you, of a general love for all mankind; a true Christian will be instantly known by his kind and obliging, as well as charitable manner;

he has no envy rankling in his heart ; he looks upon all mankind as his brethren, pities those who will not embrace the means of salvation, and desires nothing so earnestly as that they may at the last great day of account be with him among that happy few, to whom our Sovereign Judge and Messiah shall say, " come, ye blessed of my Father, and receive the kingdom prepared for you from the foundation of the world."

Note 8. When this Holy Spirit shall be poured into the hearts of the Jew, they will remember that although their forefathers in consequence of their pride, could not forbear revelling at the idea that in Joseph's dream, their sheaves, should bow in obedience to his sheaf, yet by the working of the Great Butler of all, they were brought through famine to bow themselves to the earth before him in like manner in God's good time, will they humbly condescend to bow their stiff necks, at the sacred name of Jesus, which they now despise: but who has confirmed his Messiahship by raising the temple of his body in three days, which they endeavoured to destroy, because he declared he would do so - -

CHAPTER II.

Which points out the difference between the Law and the Gospel; with an endeavour to prove, by types and various texts of Scripture, that Jesus Christ was the Messiah.

I SHALL now, before I proceed to the Books of the Law, draw some inferences, by way of comparison, between that and the Gospel. The Old and the New Testaments agree in this, that they both teach the knowledge of one God, embrace one Faith, and erect one Church. They differ in four ways; in their publication; in their effect and fruit; in their ceremonies; and in their teachers. In their publication, as the law was proclaimed with much horror; but the Gospel, on the contrary, with much joy: in their fruit, for that of the law is death. Deut. xxvii. 26. That of the Gospel, life. John xv. 5. In their ceremonies; for in the Law, your altar was made of stones, in the Gospel; our altar is Jesus Christ. Heb. xiii. 10. In the

Law you sacrifice calves, in the Gospel our sacrifice must be prayer and thanksgiving. In the Law you circumcise the fore-skin, in the Gospel we must cut off the lewd affections of our hearts. Rom. ii. 29. In the Law your passover is a lamb of the flock. Exod. xii. 14. In the Gospel our passover is the lamb Jesus Christ. 1 Cor. v. 7. In the Law your passover was but the shadow of the thing ; in the Gospel the passover is the Gospel itself. They differ in their teachers, because the publisher of the Law was the man Moses ; the publisher of the Gospel, God and man, Jesus Christ. The teachers of the Gospel foretel his coming in glory. Matt. xxiv. 30, 31. and xxv. 31. But the teachers of the Law only foretold his coming in the flesh. Isa. vii. 14. The teachers of the Law led forth the children of God to Canaan. Josh. xii. 6. The teachers of the Gospel to direct them to heaven. Matt. v. 3—13. The teachers of the Law delivered you from the hands of human tyrants. Exod. xii. 34. Christ in the Gospel sets us free from the hands

of the spiritual tyrant, the Devil. Luke viii. 15.

I shall now proceed, my brethren, to take a survey of some of those characters I consider typical of the great Messiah, as recorded in the Old Testament, beginning with Abraham's sacrifice of his son Isaac, sincerely trusting that your faith will finally equal his.

The sacred historian tells us, that after God had laid this solemn injunction, this most heart-rending command on Abraham, he shews him the very spot, the very mountain on which he requires him to perform this duty. The worthy Patriarch remembers that he had received this son from God, surrenders him with all his affection to the sovereign decree: his faith in the often repeated promises that his posterity should equal the stars of Heaven, is stifled, is forgotten, in the demand; he prepares for the sacrifice, and takes him to the place. After travelling two days with the firmest step, on the third he views the situation at a distance, which is appointed

for this wonderfully awful sacrifice ; his servants remain at the foot of the mountain, while, as he says, he and his son go to worship God. He lays the wood intended for the burnt-offering upon his son Isaac, who going up this mountain laden with it, which was to consume him, was a most lively type of the true Isaac, who went up to Mount Calvary, bearing the wood upon which he was to consummate the offering of all offerings, and the fulfilling of all sacrifices. Mark the innocent enquiry of Isaac about the lamb intended for the sacrifice, and the firm and steady reply of the father, that God would provide himself a lamb. God seeing this unparalleled and unshaken constancy in the father, as well as submission in the son, and not willing that this great sacrifice, which in his eyes who looks at the heart, was already as good as accomplished, should be sullied with blood, to represent the unbloody Christian sacrifices of self-denial and resignation, stops his hand to all appearance by an Angel from Heaven ; although the words seem to indicate that it was he himself who

spake. This history, so full of mysteries, and whereof all the particular circumstances are such lively figures of what was afterwards to befall Jesus Christ, also contains a most excellent lesson to all parents, teaching them to have no greater passion for their children, than to offer them up to God. Oh, what a dreadful thing it is for those, who instead of offering them up thus, after the example of Abraham, sacrifice them to the enemy of all mankind, by engaging them in the vanity of the world, and corrupting their tender and flexible dispositions by their wicked examples. Indeed, the joy we receive in seeing some brought up in the fear of God, is greatly confounded by the reverse, who would be better considered the murderers than the parents of their children.

Next to Isaac I shall pass on to the patriarch Joseph, whose history is without doubt so well known to you, that a recapitulation would be altogether unnecessary ; I shall, however, make such remarks as I think apposite to my subject. His great chastity is so universally admired,

that the vilest debauchee cannot read it without emotion, and tracing a strong resemblance to Jesus Christ, the great pattern of human perfection; his extreme patience is another emblem: when in bonds and confinement, he still looked up to that merciful God, who oftentimes tries his servants, that they may, by overcoming the world, be better fitted for such glories, human conception is devoid of. It is evident Joseph felt his confinement in prison as every good man would, which the solicitations he made to the master butler fully evince; "Remember me, when it shall be well with thee." But the ungrateful and heathenish butler suffered this holy servant of God, even after that, to drag on two years more of confinement. Observe his humility, when in power, and arrived at the pinnacle of his glory, and although he reached its highest meridian, he was no more elevated by it than he was oppressed by his afflicting bondage. In this I see another type of our blessed Lord and Master, as well as in what I finish by observing, in the character of this great patriarch,

who received with an equal temper from the hands of God, the good and evil things of this world, and continually preserved his heart in that uniform moderation, that in the midst of his great power, he never had a thought of revenging himself of those, who by their calumnies had so unjustly afflicted him, and whom he thought but too severely punished by the sole remembrance of their crimes, and the despair and gnawings of that worm that never dies. These changes of fortune are of very frequent occurrence even in these our days : but there are others also, which come not within the public cognizance, that meet not the public eye, of which the elevation of Joseph is only a figure : when those blessed but silent sufferers do pass in an instant to that eternity of glory, which their sufferings (through the redemption of Jesus Christ) have prepared for them. The charity of this great saint is certainly an admirable figure of the unequalled goodness and mercy of Jesus Christ, who being sold by his own brethren, not only forgave them for putting him to so painful

a death, but also made the very blood they spilt the price of their redemption. I must here observe, that the patriarch Joseph was sent into Egypt by the Great Ruler of all, to preserve his brethren then alive, from death by famine; and I also think that this circumstance will finally deliver them, by leading to the restoration from a much more miserable death; let us consider it was he, who opened the road to Egypt, the place in which the Pyramids are situated; that he by drawing his father thither, was the primary cause under heaven, of their erection, and that their bondage was permitted perhaps as a punishment for having sold their brother, or for the completion of these colossal monuments or beacons, which although much less than at first, in consequence of the drifts of sand, do still, and from their peculiar form, will continue to preserve, until the destruction of the world, their simple but glorious and scientific figure.

I shall now pass from Joseph to Moses, for as Joseph saved the Israelites from that dreadful calamity, a famine, so did Moses

from persecution, bondage, and the cruel endeavour of a wicked king to extinguish their race, of which, from a victim, Moses was miraculously reserved to be their deliverer. To say any thing of the birth, pedigree, &c. of this servant of God, is foreign to my present purpose; but I must advance, that I am struck with admiration to find this holy man, who was the Minister of the Old Law, a lively figure of the dispenser of the New, from his very birth. In the first instance, I shall mention his divine preservation, as well as that of the Messiah, from a massacre which involved so many infants. Nothing can be more evident, than that this circumstance manifests that God is the sovereign disposer of all men, and that all their designs and devices are mere vanity, when they clash with his eternal purpose. The most remarkable circumstance in the life of Moses, is that which happened to him in the desert, while he attended his flock near Mount Horeb. God appeared to him as a flame or pyramid of fire in the midst of a bush, out of which he told him that he had seen the afflictions

and heard the cry of his people in Egypt, and that he had come down to deliver them from the tyranny of their oppressors, and that he himself should be the instrument by whom he would perform this great work of Israel's redemption. Moses wished to shrink from this mission; but the Almighty convinced him at last by miracles, to submit to his divine command, and visit and comfort his brethren in distress. Is not this miracle of the burning bush, which was not consumed, a true emblem of the people of God, who commonly are afflicted in this world? as the Israelites then were by Pharaoh, and yet not consumed by those flames which encompass them on every side, as having God in the midst, who keeps the fire from consuming them, and makes it only serve to render them more pure and shining, this call of Moses is looked upon as a type of that of the true pastors of the Church. Moses is in this instance an illustrious example to all of them, well knowing the awful responsibility of any and every kind of sacerdotal charge, he sternly and firmly refused

the commission appointed him by God, so great was his humility, that nothing short of an express command would have induced him to accept it.

From this I shall pass on to the last plague of Egypt and the Paschal Lamb, but will first remind you, my brethren, that the smaller plagues of Egypt are only to be likened to those trivial punishments, which the Almighty sometimes in his mercy sends among his servants, to warn them to look to themselves before it is too late, to the end that being alarmed and terrified by these first strokes, they may judge how intolerable it will be to bear his wrath and sustain his fury. God will have men to know, that he ought and will be feared, and when he meets with such men as Pharaoh, with hearts altogether hardened, he makes bare his arm against them, and after having made them pass through all the degrees of his anger, without being able to soften them, he is as it were forced by their impenitence to proceed to extremity, and to be as firm in his justice, as they are in their obduracy. The nine plagues being

ineffectual to the cure of Pharaoh's obstinacy, God prescribed to your ancestors the manner in which he would have the sacred feast of the Passover observed, prior to his sending the tenth: in the middle of the night of the same evening in which it was eaten, when he smote the first-born of Pharaoh, as well as of the meanest slave, and also of all the cattle. Pharaoh struck with the sudden death of his son, rose up at midnight, and every family finding themselves partakers of the same plague, nothing was heard but cries and lamentations. Is not this another example that God disposes of men as he pleases, and that he forces them, sooner or later, to comply with his will and ordinances? Pharaoh, who till then had stood out against the commands of God given by Moses, was the first to entreat the Israelites to be gone without any restriction, with their flocks and herds, and all that they had, the only thing that he desired was that they would make haste and be gone; as likewise did all the rest of the Egyptians. They then departed the day after the Passover, and

were at last delivered from their long bondage in Egypt, spoiling and stripping the Egyptians, by the divine command, at their departure, as a compensation for the hard labour they had sustained in building cities, Pyramids, and other monuments of Egyptian pride and vanity. This deliverance of your nation out of Egypt, was a lively figure of the deliverance of God's people from the lusts of the world, and the tyranny of the devil, which deliverance they should owe to the blood of the true Lamb of God. Before the offering up of this saving sacrifice, they might indeed groan under their bondage and burdens; but they could not get rid of them. This great grace and favour is now commemorated by Christians in the Sacrament of the Lord's Supper, to the end that having always in their minds the recollection of him who has redeemed them from their bondage, they may fear the least appearance of any thing that may subject them anew to the tyranny of the world, the flesh, and the devil.

I shall now pass over the miraculous

passage of the Red Sea ; but shall call your attention to that prophecy of Isaiah, wherein he says, that at your restoration, the tongue of the Egyptian sea will be utterly destroyed, and that you will pass over dry shod. Now, my brethren, I have in this another strong proof to strengthen what I have advanced respecting the Pyramids, for this prophecy convinces me that you who are restored will see them, that is, such as must pass this way : nor do I think it at all improbable, that you will be again assembled at the foot of Mount Sinai, to receive the final commands of your Messiah. Remember also the miraculous manner, in which your nation was fed, in the very midst of murmurings and complaints, first with quails and afterwards with manna for forty years in the Wilderness. If this manna, with the variety of circumstances attending it, be not alone sufficient, upon explanation, to awaken you to reflection, I think nothing will. This figure does indeed in a most lively manner represent to us Christians, the Holy Eucharist, as Jesus Christ himself testifies in his Gospel ; and we may

boldly say, that however wonderful this food of your people was, yet you had not in this or in any other of the miraculous favours that were bestowed upon you, one single advantage beyond the Christians, who do in in their Sacrament of the Lord's Supper, more truly feed on the heavenly manna and the bread of Angels, which Jesus Christ gives to those who are come forth out of the Egypt; that is, from the corruptions and defilements of the world, and wherewith he not only comforts, but supports them in the Wilderness of this life, until they enter into the true Land of Promise. Therefore let all those who wish to rally round the honourable standard of Christianity, never consider themselves satiated with that heavenly food, prepared for them by their Divine Master, nor leave it like the Israelites of old, and crave after the flesh-pots of Egypt; as such guests are not fit to feed on the true manna of Heaven, and will only draw down the condemnation of their Saviour, by their impious mockery of this mystical solemnity. People of Israel, allow me now to bring

to your recollection, what passed at the very Mount Sinai I have just mentioned. I think if you peruse your history with attention, you will find that when Moses had mentioned to your ancestors what God was about to do, they answered with one accord, that whatsoever the Lord had commanded them, that they would do. This promise was returned to God by Moses : but from the awful manner which I have already mentioned, that God issued forth his divine commands, it is but too evident, that he knew what would follow : that their fears and tremblings, nigh unto death, would, when all was quiet, be soon forgotten. As certain as that the commandments were published with horror, so is it certain that even in the present day, a serious infraction of them is felt with that degree of horror, which is the concomitant of a guilty conscience in one, who is not completely seared.

Indeed, it is most certain, and grievously to be lamented, that process of time and corruption of manners amongst the Jews formerly, and since amongst the Christians,

have caused men to study several ways to elude the force and obligations of these commandments, by false interpretations and equivocations, calculated only to favour the licentious and the loose in morals: but Jesus Christ, who assures us, that the least jot or tittle of these holy laws shall not perish, at the same time teaches us to have always the same respect for them, as if they had just now been delivered to us from the mouth of God himself. Therefore let me advise you, may I say Jewish Christians? but Infidels of every denomination, not to say as your fathers did of old time, "Let not the Lord speak to us, lest we die;" but on the contrary, let me exhort you to desire nothing more, than that God should speak to your souls, forasmuch as the words he speaks are the words of life, and always accompanied with the unction of the Holy Spirit, which makes joy and delight to perform those commands, which your nation looked upon as an insupportable yoke.

I come next, my brethren, to the severe punishment that was inflicted upon Nadab and Abihu, as an early proof, by their

dreadful example, with what exactness Almighty God requires that his appointments and ordinances should be obeyed. God was willing to teach your nation by this terrible judgment, that however apparently holy any service offered by man might be, that it is not in the least acceptable to him when not done in the way and manner he has appointed. I beg now, O ye house of Israel, and all ye Infidels of earth, to arrest your attention for a short time on the subject of the fiery serpents in the wilderness, and their cure, the brazen serpent. The Israelites, after wandering for many years up and down the desert, and being weary with so many various marches, expressed their discontent in a most unbecoming manner, not only against their leader, but against God himself. The Lord being provoked against them for these murmurings, sent fiery serpents among them, which caused them to die soon after they were bitten. What shall we expect was the consequence of this? that which generally does happen, that the most contumacious changed their com-

plaints into prayers and lamentations, and going to Moses, confessed their heinous sin, whereby they had provoked the anger of God against them, by murmuring at his conduct and guidance over them, and earnestly intreated him to make intercession to the Lord for them : God appeased by the charitable prayers of that holy man, commands him to make a serpent of brass, and lift it up upon a pole, assuring him that all those who were bitten should be healed of their wounds by looking up to it. Is not this an EXACT type of that remedy by which God, in his mercy, has appointed, as well as of those dangerous spiritual temptations, which sometimes happen to the most perfect ? who are often in danger, without they rigorously excite their faith and trust in him, of being borne down and discouraged with the innumerable pains and difficulties they meet with in the strait and narrow way of life. If they consent to these secret murmurings which arise in their hearts, they cannot fail of being bitten by the satellites of Satan, who are ever on the watch, first to discourage,

by perverting the meaning of God's holy word, &c., and then to destroy them by driving them to despair. In such dangerous cases I again repeat, that it is not the brazen serpent that must be looked up to, being only a visible emblem of Jesus Christ, as he himself assures us in the Gospel. He did not disdain to assist our weak comprehensions in representing himself as a serpent, yet not of a poisonous nature, but of brass, because in assuming our nature he did not partake of our sin, which was the poison of the serpent, although he submitted to death, which was the effect of sin, not his, but ours. To the divine object of Jesus Christ, lifted up on the cross, must every believer fix his steady eye, to enable him to stifle all his complaints, to refresh and comfort him in this vast and howling desert, in which indeed, among his fellow men, will be found serpents of every malignity, and let him encourage himself by the reflection, that whatever he may suffer in this earthly pilgrimage, all is nothing in comparison with

that which was endured with patience by the great Messiah.

I shall next bring to your recollection the important combat gained by David over the gigantic Goliath, who, in his defiance of the armies of God, has taught posterity to know, that as in this instance the victory is not always given to the strongest. I likewise introduce it, because I consider it an admirable figure of the victory which the meek and humble Jesus has obtained over the angel of pride. May not the proud Philistine be considered as the representative of pride, a vice which, above all others, must be shunned by the people of God. Although, like David, they may have overcome lions and bears, or, in other words, the strongest lusts. They must not forget that this enemy cannot be overcome by arms of human invention, but with a staff, which is a figure of the cross of Jesus Christ, and a stone, which is an emblem of the firmness and omnipotence of faith. I cannot pass this holy man, and servant of God, without noticing, that however great

or righteous men may be, that they are still men, and always retain some part of their original frailty and weakness.

The terrible falls of David ought to make all men tremble, especially the weak, when they see the strongest have been overtaken.

We are not furnished by Scripture with these examples, to exculpate those who take these great men as models, but to keep all good men in a holy humility and fear, and to teach all those who chance to fall after David's example, not to forget to rise again into the favour of God by copying his exemplary repentance.

If the fall of David, which was, without doubt, followed by repentance, was great, what shall we say to the unbounded ingratitude of his son Solomon, who was endowed with wisdom from on high, and who, after having achieved so many great and wonderful things, as caused him to be the admiration of the age in which he lived, as well as of all those that came after, at last terminated all the glory he had acquired by his wisdom and virtue, with a

shameful end, and by his example, much more than his father David, teaches us, not to rely upon ourselves, but to be apprehensive of danger in proportion to our elevation. This dreadful example ought to teach us to put but little value on earthly grandeur, even though we should receive it from the hand of God himself, as indeed Solomon had it in no other way. Surely, if we would not deceive ourselves we must prefer Job's dunghill before Solomon's throne, because in the former we see the model of that perfect patience which crowns all the saints, whereas in the latter we see the fall of a man who could not defend himself against the poison of prosperity and greatness, by the highest degree of wisdom that ever was bestowed upon a mortal. I cannot pass by Solomon, the founder of your temple, my brethren, without observing that (although it was finished in a manner so superlatively grand, so enchantingly beautiful) it was destined for no future or remote purpose, its destruction was even foretold by your Messiah Jesus Christ, whose death caused at once that

ceremonial law to be abolished, which had for so many years been, as it were, hermetically sealed by the veil of the temple, and which was then, by some supernatural means, rent in twain, from top to bottom. Must not every Christian rejoice, (when he reflects, that his Divine Master, for only naming the temple in an allegorical manner, suffered the death of the cross,) that such bigoted reverence should end, as he had prophesied, in its destruction. The earthly splendid temple and ceremonial of your law have answered their purpose, but how have they and will they end? In that vanity and vexation of spirit so appropriately spoken of by Solomon himself, when in the meridian of his glory; nothing, I perceive, but this fleeting magnificence could have kept together hearts naturally prone to idolatry, and have furnished us with the means of knowing to a certainty that Jesus Christ was of the house and lineage of David. What a beautiful contrast is there between the splendour of the Jewish religion and the simplicity of that of the patient and humble Jesus. As the

religion of your nation is to that of the Christian, so is your temple in comparison with that Pyramid to which I now call your attention. View its plain and simple, though grand and sublime form, emblematic of the Christian Religion in every way. Go, cover it with gold as you did your temple, and let its refulgence eclipse the splendour of the sun ; let it send its Aurora into every region of the earth, to summons you to the restoration of your kingdom.

In considering the prophet Isaiah it will be necessary to observe, that he began to prophesy seven hundred years before Jesus Christ appeared upon the earth. He is the first in order of all the prophets, and may, for many reasons, be considered the chief among them. His royal extraction, his excellent piety, his inimitable and divine eloquence, and his clear discovery of things to come, do all agree to make him a man altogether extraordinary. He speaks with that clearness and perspicuity of Jesus Christ and his Church, that he has always been most justly esteemed to

be an evangelist rather than a prophet; and a historian who related matters past and done, than a man who foretold things that were not to come to pass for many ages after. Instead of adding testimonies in praise of this holy prophet, I can only say that those who read his prophecy as they ought, will find the testimonies of the spirit of God, proclaiming him a great and true prophet indeed, and confirming the truth of his prophecies by an incontestible evidence and demonstration. I consider the book of Isaiah, my brethren, as ALONE sufficient to convince you of the advent of the Messiah. And to its revelations do I deem myself, as I have endeavoured to shew, principally indebted for what I have advanced respecting the Pyramid, as being the ensign or beacon for the call of your nation not only to Christianity but to your country.

I have already observed, that the Grand Pyramid, which is what I particularly refer to, is not one of three, but four sides. I cannot therefore quit this subject without conscientiously referring you, whom I ad-

dress, to the sixth chapter of Revelations, being fully persuaded that the whole of that portion of Holy Writ, so called, is as admirable as it is mysterious and little known. I will not presume to say that I can develope its sacred deposits, but on a repeated reading of the chapter to which I have referred (after this work was written,) I was, as it were, rivetted to it; I seemed to see that in it, which on previous reading had escaped me, the FOUR sides of my PYRAMID, the FOUR BEASTS, and the FOUR TIMES expressed command of COME AND SEE, seemed to coalesce with each other, and thereby to relate to my subject. Let us bear in mind the generally received opinion of the four living creatures, which call the attention of St. John, one after the other, to the scene before him, and that the rabbinical writers inform us, that the STANDARDS of the Israelitish encampment were impressed with the very forms of these living creatures, the calls of which were evidently directed to the four quarters of the globe; as the *White* horse is attributed to the East; the *Red* to the

West; the *Black* to the South, and the *Pale* to the North: and the words COME AND SEE being repeated the same number of times, do evidently appear to be directed to the four quarters of the earth likewise. Whether these words are those which will invite the Jews to their RESTORATION it is not given to me to say, but I am firmly of opinion, that they are a direction to the glorious ENSIGNS or BEACONS of the restoration.

I shall therefore make a few more observations, and conclude this my Appeal, not for want of subject matter, but because I think conciseness is consistent with perspicuity. Now is to be seen, whether the description of Jesus Christ given by Moses and the evidence meet; and whether reason dictates that he is the prophet he described. He is raised up from among his brethren. He resembles Moses in the working of miracles. He declared a doctrine worthy of God, and suitable to his nature. He spake in the name of the Lord, and the thing which he spake followed and came to pass. He worked mi-

racles ; surely then Jesus is that prophet
 foretold by Moses. What are his own
 claims and arguments ? The works that
 I do, bear witness of me, that the Father
 hath sent me, John v. 36. The Father
 that sent me beareth witness of me, John
 viii. 18. The works that I do in my
 Father's name, they bear witness of me,
 John x. 25. If I do not the works of my
 Father, believe me not, John x. 37, 38.
 But if I do, though ye believe not me,
 believe the works, that ye may know and
 believe that the Father is in me, and I in
 him. Believe me for the very works' sake,
 John xiv. 11. If I had not done among
 them the works which none other man
 did, they had not had sin, John xv. 22. 24.
 Is not this tantamount to his having said,
 If my miracles, my evidence from God, had
 not been more clear, more convincing than
 any other man's who has ever yet appeared
 in the world, their infidelity had not been
 so unpardonable ?

Again, do not think that I will accuse
 you ; there is one that accuses you, even
 Moses, in whom ye trust ; for had ye be-

lieved Moses, ye would have believed me, &c. John v. 45, 46. Here then in Jesus is the very prophet Moses describes, and in his miracles, the very evidence Moses promised, both character and attestation answer in every point and circumstance, and he has a right to be acknowledged as that prophet which Moses foretold. We see not only Jesus applies this prophecy to himself, but also Peter and John apply it to him, and agree with the Jews, that it is fulfilled. If Jesus have a right to be received as the prophet foretold by Moses, then has he a right to be received as the Messiah of the Jews, since that prophet has a right to be hearkened to in whatever he should deliver; and Jesus declared himself to be this person. John iv. 26.

The Law was to be observed as long as it was a Law, until the power who made it should abolish it, till the prophet should arise who would be as a God to the people, and give them a new dispensation; till the happy time when the Gentiles should be called, and all nations serve the Lord.

The Priests, High Priests, Tabernacles,

Sacrifices and Laws, were shadows, figures, &c. of the dispensation by Jesus Christ. Jesus himself says, "That the Law and the Prophets prophesied until John." Matt. xi. 13. That he came to fulfil the Law and the Prophets, and that till Heaven and earth pass, one jot or one tittle shall in no wise pass from the Law until all be fulfilled; that is, the Law should in no part be abolished, until that dispensation should arrive, of which the Law was merely a resemblance. Again, Jesus says, he will not eat any more of the Passover until it be fulfilled in the kingdom of Heaven: that is, until the Lamb be sacrificed which this Paschal Lamb was to represent. When Jesus appeared and preached the true God, gave the most perfect system of morality, and worked miracles, he ought to have been received as a teacher from God, on account of his miracles, and also as the prophet foretold by Moses. And accordingly, as has been observed, he expects your conviction upon this evidence. Believe me for the very works' sake, &c. If I had not done among you the works

which no other man did, &c. Again, when John sent two of his disciples to ask him, Art thou he that should come, or do we look for another? Matt. xi. 3, 4. he only answers by recounting his works; Go and shew John, says he, those things which ye do hear and see: the blind receive their sight; the lame walk, the lepers are cleansed; the deaf hear; the dead are raised up, and the poor have the Gospel preached to them. And blessed is he whosoever shall not be offended in me.

Was not this as much as to say, The number and nature of my works, my miracles, are full evidence that I am the promised Messiah, and blessed is he, who not prejudiced by WORLDLY VIEWS, can receive ~~this~~ evidence, and be my disciple. It is worthy of remark, that in no one instance did the Messiah declare himself to be such to one of your nation, because, as he elsewhere observed, you had Moses and the Prophets to tell you. But to the woman of Samaria, and in other instances, he acknowledges himself to be the Messiah.

Permit me to conclude by observing,

that though it has pleased the merciful God to scatter proofs of his revelation over all the ancient nations, and to preserve documents of them down to our days, for the conviction of obstinate infidels, and for the confirmation of the faith of the inquisitive who believe, yet happily for the bulk of mankind, who have neither time nor talents for such inquiries, revelation is so calculated, as to require nothing of man that his conscious soul does not see to be his duty, and to promise him nothing that does not appear to his most inward sense to be the necessary consequence of doing it. By it he is acquainted with his forlorn condition, which he needs do no more to discover to be truth, than to turn his eyes inward upon himself, and a remedy is pointed out adequate to the disease, which tends to magnify the mercy, the wisdom, and the goodness of the Creator, and to tie the creature to him, by still stronger bonds of duty and gratitude. In this system there is such harmony between duty and interest, and therefore such a propensity in every sober thinking person

to wish it to be true, that, from the declared opinions of others, better qualified to judge of the evidence, and to determine, it gains the belief; and that very belief influencing the practice, brings real tranquillity and happiness in this life, springing from confidence of the favour of the Almighty; a sure earnest of future felicity. But by the debauched and the giddy, who have delivered themselves over, soul and body, to their lusts, and to their vanity, this aptitude, this harmony is not discovered: their fears make them wish it may not be true. Objections are common in every corner; and if any inquiry be made into the proofs, it is with an intent to object and find them insufficient.

The mercy of God has provided an atonement sufficient to expiate the sins of all mankind, who will take hold of it. The wisdom of God has contrived evidence sufficient to convince all mankind, that such atonement is provided, if they will give themselves the trouble to examine it. But then it is so contrived, as to reach with conviction those only who are disposed to

take hold of it, that is the meek and the humble, who are conscious of their distress by nature, and desirous to be delivered from it. And them it reaches, because they think it worth their time to inquire after, and to examine it ; whilst it does not convince, nor indeed can it possibly, the proud and the stubborn, who slight the atonement provided so much, and are so thoroughly averse to comply with the condition upon which it is to be obtained, that without troubling themselves with the evidence, they insolently reject the mercy of the Most High. Had man, upon his first offence, been treated as he deserved ; had threatened death immediately followed his crime, there would have been an end of the human species : but then there would have been no instance of the mercy, the tenderness, the long suffering of the Sovereign Creator ; none to sing his praises, or to bless him, on account of those divine attributes.

As his perfect wisdom and exuberant grace has contrived it, millions of the human race, who have tasted of his goodness

in this respect, feast their souls in the contemplation of his amazing condescension, and with their whole spirit adore and bless Him.

And since we are encompassed on every side with dangers, and exposed to temptations, both from within and from without, let us not depend upon our own strength, but beg continually of God to keep us resolute and constant to the vows that are upon us: and then he will increase our faith, hope, and confidence, and all the graces, which are necessary to bring us to Heaven, to which place may it please him to bring you all; through the merits of his dear Son, the Messiah, the Lord, the Saviour and Redeemer of us all. Amen.

P. S. Having since writing the foregoing, perused the works of that persevering traveller Mr. Belzoni, with a desire of reading that particular part which was written on the Pyramids, I am induced to think,

that general consent, that voice of nature, has long and anxiously been expecting something wonderful to be published concerning these enormous masses ; in fact, I feel more encouraged by the observations of Mr. Belzoni than otherwise : page 225 of his work, he says, " I seated myself in the shade of one of those stones on the east side, which form the part of the temple that stood before the Pyramid in that direction. My eyes were fixed on that enormous mass, which for so many ages has baffled the conjectures of ancient and modern writers. The sight of the wonderful work before me astonished me as much, as the total obscurity in which we are of its origin, its interior, its construction. In an intelligent age like the present, one of the greatest wonders of the world stood before us, without our knowing even whether it had any cavity in the interior, or if it were only one solid mass."

Mr. Belzoni, by all these observations, makes me feel again and again that I have unrayelled the mystery ; and if the Pyramids really are as he proves them to be,

sepulchres, however "full of rottenness and dead men's bones they may be within," they are indeed, from their representation of Trinity in Unity, all "beautiful without."

Mr. Belzoni I hope will allow, that I have given sufficient proof from Scripture to sanction what I have advanced, although I may be led to suppose that he will condemn it, because he objects to every new conjecture.

I have another proof in my favour from Mr. Belzoni's description of the Hieroglyphics, where he says, "The Triangle or Pyramid occurs very commonly among the emblems of PROSPERITY and HAPPINESS, and it is found in the frize of Montague and Ficoroni, in the decided sense of an offering or a present in general, while in another place, it is made an offering in its own form; so that we can only interpret it as signifying joy, or pleasure, or prosperity."

The Triangle or Pyramid being used by the ancients as an emblem of prosperity and happiness, plainly demonstrates that it

was at the time of its building a generally received emblem of the Deity, exhibiting at one view the best of all superficial representations of three in one ; and therefore the more I investigate, by so much the more strongly am I persuaded that the Pyramids were built, and have been preserved by Divine Providence for the purpose I have shewn. I sincerely hope that the joy, pleasure and prosperity described by the Hieroglyphic, may indeed be shortly diffused, through the suffering, and too generally despised tribes of Israel.

THE END.

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primary planets.

The beam of the solar light is
resolvable by a prism into exactly
seven distinct colors.

The notes of Music are seven
natural ones, for the foundation
of all harmony.

Instances of arbitrary arrange-
ment and division, in the system
of nature, might be increased
ad infinitum.

The John in The Revolution and
under the immediate influence
of the Holy Spirit, has applied
the same mythical analogy.
We therefore read of the seven
spirits of God.

The apostles to the seven churches
Leeds, Triumphs and Trials.

Lastly, in reading briefly
the first time, I met with the
expression "Torgues gratiorgue,
be etc" I was completely arrested
and could not pass it without
mature deliberation, the ob-
viance of the Decalogue fully
answered as the means of at-
taining the last superlative state
of bliss, but that embraced the
number ten instead of seven.

at length I arrived at what I
consider a true definition, by
applying the three Theological
virtues of Faith, Hope, and
Charity to "tergum", which
are equivalent to the first
table of the Law: and the
four Cardinal virtues, "Prudence,
Temperance, Justice and Fortitude"
to "quadratum", which are all
included in the second table
of the Law; therefore according
to the Christian code a person
must be sometimes observed
observe these virtues, because
they teach him to love God
above all things, and his neighbor
as himself. What is here
advanced may be considered
fancifully but it is the only
all human opinions worth
long since have become fixed,
and that fund of knowledge
which has continued to in-
crease, with the advance of time,
would long since have reached
its acme of perfection.

Note 5. This Run is without doubt
the Runi Note.

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